M736
Monday, February 22, 1965
New York City
Group II

Mr. Nyland: Is it on three and three quarters?

Tape engineer: Yes.

Mr. Nyland: See if you can do more to put it the back.

Engineer: More? You're as far away from the microphone as I can get it.

Mr. Nyland: It won't do you any good, the microphone is very powerful.

Now, I have nothing special on my mind so it's a free-for-all. What questions have you, or remarks you want to make.

Yes?

Questioner: You told me last week to try, um, in a sense locate where it was I Observed myself from, when I thought I was Awake. Um, I would say that the strongest sense was a sense of there being something outside of me looking at perhaps my feet, my hands feeling something.

Mr. Nyland: And where was it outside—in back of you, in front of you seating?

Questioner: Back end of me.

Mr. Nyland: Can you imagine it functioning, and Work with that. That is, you assume it is there, whenever you Work you assume that it exists; as soon as you get that what is there now, it is actually receiving an impression of you.

Questioner: There was another thing which is, in a way a sense of some heart, in some sense...

Mr. Nyland: Of what?

Questioner: ...of my heart has been in my head here, um, and I would say that alertness is ... when I am alert it is a very strong sense here.

Mr. Nyland: Good. Now you have defined it, *now* you can Work. Don't take it too serious, because usually it will change again. So-called 'Observe,' it goes all over the place. They're not

constant at one place or another. Ultimately they will be ... or they may be at cross-purposes—no doubt, it's no question there—so that what goes over again into a state of a level of Being, it again changes.

Work and the ideas and the method of Work, all the time changes a lot; and it's very flexible, because otherwise it would become habitual and it would simply be relegated to an ordinary mental function. So for the time being simply assume it is there. Now you Wake Up. Now you do certain things. Now you have impressions of yourself in Work in ordinary life.

And, not too somber.

All right?

Questioner: Uh-huh.

Mr. Nyland: So this ... this week you're going to Work. Good.

Yes.

New Questioner: Um, I'd like to ask two questions, if I can. The first is, uh, Orage speaks of psychological exercises and warns against doing them prematurely. Ah, I wanted to ask at what stage might it be dangerous.

Mr. Nyland: Have you got the little book?

New Questioner: Pardon me?

Mr. Nyland: Have you got that little book on Psychological Exercises?

Questioner: No, I'm waiting until I, uh, get your answer before I buy the book. Because, uh, it's a pretty strong warning against doing these prematurely, and I wanted to find out at what point it might be practical or beneficial to start.

Mr. Nyland: Psychological exercises are not, uh, really related to Work. Very often I think the mistake is made, simply because Orage happened to publish it that it is assumed that it is based on Gurdjieff. There are many things that are in it, of course, which came because of Orage's interest in Gurdjieff. But the psychological exercises quite simply are really exercises for the mind as it is. And that in that particular exercise—or several of them—that one gets greater facility and flexibility of the mind, it will make the mind a little easier for adaptation to the possibility of further consciousness.

But it is never said that... It was really Orage, although he was very proud of it, himself admitted that it was not Gurdjieff. So don't make a mistake. It is interesting ... there is no doubt that it's a very interesting exercise.

Questioner: Is it worth doing, or worth getting?

Mr. Nyland: Well, it depends how one is inclined.

[Aside: Come, sit down.

Person: All right, thank you.]

Mr. Nyland: It depends on how one is inclined. If one has a feeling that the mind is not functioning very well or not facile enough—not quick enough—it may be of certain help. But some of the exercises are so difficult that you might be very much embarrassed that even you mind his words that you thought were so impossible ... which is not the right conclusion because the mind is not so bad, but the exercises are too difficult.

I think also that if you start you haven't seen the little book, so you really don't know enough about it.

Questioner: No.

Mr. Nyland: I'd like to meet the person who has done them. And, I think even I suspect Orage that he hasn't done all of them. But, wait 'till you see the book and if it is published. It is out of print, perhaps you can get it ... there is a possibility, I think, it will be published because Morrow [?] is working on it and it might be. We still have to straighten out a few things regarding Mr. Orage's estate, but if it is published it will be very interesting and nice, but it is not Work. So if you have Work in mind, don't buy it.

Questioner: All right. The other part I wanted to ask is: What is reason.

Mr. Nyland: What is reason for you.

Questioner: Uh, I'm not sure. I ... I think I have some understanding, but that isn't to say that it is for me because I don't have it—a reason itself.

Mr. Nyland: You have a reason.

Questioner: No. But I...

Mr. Nyland: Because I'm sure you act sometimes quite reasonably.

Questioner: Sometimes. But I...

Mr. Nyland: Yeah—sometimes.

Questioner: I, uh ... although I have my own concepts, I would ... at least I would feel better in having a criterion about it and a better feeling for something.

Mr. Nyland: There is none. Each person has a certain form of reason, and the reason is dependent on the development of such a person. Whenever you reason certain things out, it

presupposes that the mind is rather in balance so that it can reason the pros and cons of a certain subject or whatever may be the idea that one is thinking about. The level of a Being of a person changes with the development of such a person. There is an unconscious state, many different levels of Being and many different types of reason. There is a difference between a person who is Conscious and who is unconscious. But a person who proceeds on the road to try to become Conscious gradually becomes a little bit more Conscious up to a certain point, and at such a point there is a definite change of level, you might say 'going up' and having a new plateau from which then the Conscious level starts.

But a Conscious level also infers the development is dependent on so much Consciousness and still so much hanging on to an old unconsciousness; so the changes in reason are gradual, as I say up to a 'certain point' where a new element is introduced into the reasoning capacity of a person. The element that is introduced is a changeover from subjectivity to Objectivity. That presupposes that one comes to that point that one is at the end of the string of subjectivity ... the realization that subjectivity will not give one the answers to certain problems that one wants to have answered, the introduction of the concept of Objectivity places one on a different kind of level from which, then, again further development is possible.

So, if you want to make that particular point a point of distinction between the lower reasons and the upper reasons, we can do it. But sometimes it is very difficult to make a distinction, even, at the line. Because it becomes more and more Conscious up to a certain line when it is prepared to make a little jump into the Objective state, and then from there on it's called up further in the development into an area of more and more Consciousness and less and less unconsciousness.

The reason can therefore be divided into two groups. One what we still could call an 'unreason'—that is, a reason without having any particular motivation or without having with it a certain degree of being able to judge the validity of certain concepts in which particular area many things happen to be the way they are in accordance with whatever one is brought up with—and that the reason is very often dependent on the conditions in which one has lived or what associations one has had. In the second you might call it the 'reasonable' area more or less comparable to a Conscious area, reason has already a certain definite measure. That is, a measurement in accordance with which one knows that one is in ... on the right road for further development or not. That particular measuring stick is the degree of Objectivity, or the degree of

Awareness or Awakeness that the person experiences. If he has that—that is, if he can experience it—his reason takes on a different form. That is, the reason then is dependent, together with ordinary mental functions, on a certain introduction of an Objective faculty which, in the unreasoning area, does not exist. Now, if you take averages—that is, the averaging of the lower area and an average of the higher area—you will have, of course if you want to compare them, two very sharp distinctions. That is, one is quite definitely not Awake but just happens to function any way it happens to be, the other has a very definite direction of knowing where one is going.

Does that explain it?

Gurdjieff compares it and uses the word reason of 'knowledge' and the reason of 'Being.' The reason of knowledge belongs to the unconscious area, the reason of Being belongs to a Consciousness.

All right?

Questioner: Thank you.

Mr. Nyland: Yes.

New Questioner: Um, two weeks ago I was given a task, uh, to get up fifteen minutes early and with a wet towel ... which part I, um: I had to admit, uh, however I was, getting up early and reading. I...

Mr. Nyland: We talked about it also a week ago, didn't we?

Questioner: No, someone else.

Mr. Nyland: Ah.

Questioner: There were two of us that had the same task.

Mr. Nyland: Who had the other task. [pause] Ah, that's right.

Questioner: And although I, uh, physically followed through on it in and I was doing it, I wouldn't say that I had ... I did anything that I would call Waking Up—uh, which I had been pushing pretty hard to do the last couple of weeks with, uh, literally no success at all—and I'm a little stuck as to what to do.

Mr. Nyland: When you say literally 'no success,' was there a glimpse of a possibility, a glimpse of something that looked as if it may be a little different?; or an absolutely blank or completely dark.

Questioner: Oh. Some glimpses, I think. But, um, it's not like putting a rock in my hand, is it.

Mr. Nyland: You are right.

Questioner: It's a little subtle, and I'm not sure whether this is...

Mr. Nyland: Well, maybe it is...

Questioner: ...something that's happening or something that is just hallucination, or...

Mr. Nyland: If you pursue it ... if you try to make such moments when you have these little experiences or glimpses, can you produce them?

Questioner: Yes.

Mr. Nyland: Ah, good. If you can't produce them, then you have to have many of them in order to see what the other is. Don't be disappointed too soon. It surely is not something like a rock that stays in your hand. It is quite subtle. It has to be subtle; because it's not only an unknown, it is something that one doesn't know how to do and you have no instrument for it.

All these things have to be built up—if it's worth it. So you start and you start from scratch, you have to work with the material that is available ... because it all is subjective material, and the introduction of something that even smells of nonidentification is already difficult. But, take it very simply. Here you sit. We've gone through that before, you know—closing your eyes and moving your hand, one can have a realization of one's existence when you sit.

You would agree, wouldn't you?

Questioner: Yes.

Mr. Nyland: Yes. You also know when you move and you walk that there is at certain times certainly you see yourself, in the real sense of the word one becomes Aware of oneself. So in a voice, your movements in general, gestures, your facial expressions, all these things they belong to your personality, every once in a while you can make them Objective, you can Objectify them—that is, you can become Aware of them.

Can you be Aware of your breathing?

Questioner: Uh, I can pay attention to it, but I'm not ... I ... I don't think that's being Aware of it.

Mr. Nyland: What would be the difference. If you pay attention to it, what would spoil it enough and not let it go over into what you would call an Awareness.

Mr. Nyland: Now take a breath, now what is there now that you are not Aware of. Can you be Aware of yourself as a body sitting, walking, having a head, sitting straight, arms moving, crossing your legs? Can't you sit for a little while and do all these kinds of things that ... and

then gradually come to a realization that some ... somebody, one of your neighbors can be there?
Questioner: Yes, but it seems to ... um, that which is focusing seems to vary from, ah, depending on what...
Mr. Nyland: You have to get away from the idea of focusing. Because even if it is blurred, one still can have the impression of something that is Observed. It doesn't have to be sharp. Why would it *have* to be sharp. You see, if you want to intensify it or if you want to have a clear picture of it, it's different—then you have to focus. But, in general one doesn't focus on the totality of oneself. It's almost difficult, isn't it—to focus on the totality. You will focus on your little finger, but not on the totality of your body.
Questioner: Right.
Mr. Nyland: If you compare it now simply with an image that you have like in a photograph which you've taken and you have an activity that you want to Observe ... to become Aware of, take an activity with which you have no identification. If you breathe and you know that the air comes in your body and you make it go out again, something is emotional as a pump; and you can become Aware of that what is taking place in yourself breathing without defining it or liking it one way or another. Except when you say "Yes, I'm breathing very deeply" that certainly would be a description, but in general one keeps on breathing without knowing it.

So the Awareness is really something that comes to one's knowledge. If you could take things that are habitual—that you don't know about but you know it exists but you are not really aware, even, of the knowledge of existence—and you try, now, to be constantly Aware of a fact of something taking place. As I say, like breathing, but you certainly ... you can use shoulders, there's nothing wrong with it if one does it. It's not that I like it, but it looks like ... may look a little illogical thinking it over, but I keep on Working. I move my head one way or the other, I become Aware of myself functioning. My bodily behavior is at that time simply understood as a certain kind Observations which then means ... that means that I receive an impression of it. And the impression is, at the moment, located in the part of my brain; an Observer may be outside or whatever it is, afterwards you will see and then you find out that the image, there is something that is received *in* you. That is not outside.

Haven't you ever had an experience of being Aware all of sudden, just by accident? Haven't you ever said actually it happens in that way? "There I found myself, all of a sudden in front of a door"—haven't you ever had that experience?

Questioner: Yes.

Mr. Nyland: As though, let's say, you are talking and all of a sudden you find yourself with a smile on your face without any rhyme or reason; you happen to do it because of a thought—that may be—but in any event there you are all of a sudden smiling. I gave Marion a task: "Marion, don't stare." I gave her a task to stand even in front of the mirror and change the expression on her face many times, without any feeling that would form. It was simply a fact. It was an exercise, you see. Do this many times, you see. For yourself as you walk you are quite certain you can have images. One image after another of a person walking, turning around, standing still, going backwards, moving hands—all of that, and very simply. I walk through the door; something I call 'I' walks through the door, something I now call 'It' is being Observed walking through the door.

You see what I mean. You make it too difficult by focusing. It's the totality of yourself.

Did ever anyone tell you about Sensing?

Questioner: Uh, yes.

Mr. Nyland: Have you tried it?

Questioner: Yes.

Mr. Nyland: How successful was it.

Questioner: Oh. Successful, I guess—uh, as I understand what it is and as it was described to me.

Mr. Nyland: Did you Wake Up to it—as a result of Sensing?

Questioner: Why... I ... When I do it I seem to get all involved in it.

Mr. Nyland: Then you were not successful. Then you played a little at it, but you really didn't do it.

Who has done that Sensing exercise? *Real*, I mean—real attempts. Would anyone explain to him how it is done? Fred, if you can, in a few words. If not I will add to it, but...

Fred: A few words.

Mr. Nyland: Yes.

Fred: Well, for me it's to start by being quiet, and then to bring your attention to bear on your right arm, then to Sense it and... Well, there's two things happening.

Mr. Nyland: There are many things happening. You tell us first what you think is Sensing.

Previous Questioner: Uh, being Aware of a particular, uh, part of my body.

Mr. Nyland: That is a result.

Questioner: Uh, focusing attention on a particular part.

Mr. Nyland: Where does the attention come from.

Questioner: Your mind.

Mr. Nyland: And where does it go.

Questioner: Where does it go?

Mr. Nyland: Well, you said it when you said 'focusing' attention on that. But again, it is not focusing, it is sending. And attention may also be the wrong word; but in any event assuming it is right, I send a certain form of energy, which I can call attention, to my arm, my arm reflects it so that I have in my mind an image of my arm.

Questioner: Right.

Mr. Nyland: That's the principle.

Questioner: Okay.

Mr. Nyland: Now, I wish to have this as efficiently manipulated and done as possible. I sit quiet first and relax: Relax the arm, relax the totality of the body. Now I close the eyes and I send this form of energy to my arm. My arm now receives it. You might say it 'reflects' it and partly it 'absorbs' part of it. That which reflects causes the image in my mind; when my eyes are closed I have an image of my arm, the way it is.

I try, now, to keep this relationship between mind and arm, with the energy flowing constantly to and fro—that is, backwards ... and up and down between the two. I now change my arm condition. I tighten up the muscles, I still try to Sense. I relax the muscles, I keep on Sensing. By making my arm more relaxed the Sensing can penetrate ... the Sensing energy can penetrate deeper, the image in my mind becomes clearer.

I do, now, as if such energy is represented by a searchlight coming from my mind, as it were 'playing' on my arm. Now I can focus. I start at the shoulder, go down to the fingers, and go back. Now I see if that is the maximum of that kind of attention I can produce for Sensing. There's no further description at all. There is no liking or disliking in any sense whatsoever. So, it's not even has a name; it just produces a sensation in my arm, and this sensation is registered in some part of my brain. When I am sure that I have done all I could, I stop it. You might say I 'relax' or 'release' the energy from my arm and I prefer, now, to send it back to my mind.

It's a process. It's a real activity. It's not just happen to think. It is definitely sending

something and receiving something. Now it's back in my mind, my body is still relaxed, I now intentionally send it to my right leg—that energy—and my right leg is now the only thing that exists regarding my mind. All the rest of me really doesn't exist. My eyes are still closed.

I do the same thing, my ... again, after I have satisfied myself that I have done all I could, I return such energies to my mind, here I am again a body just sitting. Now I Sense the left leg—same process, energy returned to the head—now I send it to my left arm, again the same.

You see, when I do this right, the result is that I have successive images of the right arm, right leg, left leg, left arm in my mind; which I receive, now, in my mind without any description than only that it happens to be the arm without any, as I say, a liking or a disliking or a judgment. It is not that I am interested in the condition of the arm, but I am interested in the fact of an arm existing. Because it's this that produces, in my mind, a state of "ness of these four parts of me. When I now, in this state of Awareness that I know as a fact that four parts of me exist—that is, when my mind is functioning in being Aware of something—I now change from the four parts to the totality of myself. And I now become Aware of the total body sitting with the four parts; but doing whatever it is doing and "I Am," something in me is Aware.

It's a long ... it's a long exercise in the beginning, and unless one does it really right ... and wants to do it right and not just play with it, it can have a very beneficial effect; and then I would know what it is: That Sensing as an exercise, if I apply it in this way can lead to an Awareness of myself.

Will you do it?

Questioner: There's another question if I may, though. Uh, several weeks ago there were, uh, a group of us standing with our arms straight out to the sides, uh, as I recall; and Sensing from, uh, one set of fingers through the arms—through the back and to the other set of fingers and back again—and something, uh, seemed to happen as if there was, uh, a ping pong ball or a marble or something that was, uh, moving back and forth, uh, with the attention for want of a better word.

Is this proper Sensing?

Mr. Nyland: Where did this happen.

Questioner: Where?

Mr. Nyland: Where were you standing. Where—with the group, *where*.

Questioner: Oh. Ah, a group of photographers who were, um...

Mr. Nyland: Oh! Did you with Minor? [Minor White]

Questioner: Oh. Yes.

Mr. Nyland: Please, forget it! I would almost swear. Absolute nonsense. I can be even stronger than that: It stinks. That's my opinion, you can do with it what you like.

Yah.

Fred: Uh, this is more about focusing attention, and my question is on the very same ... along the very same lines. In the morning I want to gather this energy to send.

Mr. Nyland: The energies are there, you don't have to gather it.

Fred: On some mornings it's more than on other mornings.

Mr. Nyland: Oh. Yes, sure—you're probably in a little better state.

Fred: Yea. And when it's not good, what can I do to...

Mr. Nyland: Have more of a wish. We always come back to the same thing, Fred— [chuckle] — we can't avoid it.

Previous Questioner: When you say eyes closed...

Mr. Nyland: If you can.

Questioner: Okay. For me, you said it would be better.

Mr. Nyland: It would be better. Because it excludes the visual part so you do not give your mind something else, almost, to deviate from what you want to do as Sensing. It makes it much easier.

Questioner: But, then sleep is much closer with the eyes closed.

Mr. Nyland: [chuckle] But then you have no Consciousness. You have a sleeping-consciousness. Sleeping-consciousness is not a visible one, ordinary waking-consciousness is. There is a possibility of something that can separate it, in your sleep you never can separate it—you can dream about it, but it's never a reality. In waking-consciousness you have a chance of separating what we call 'I' from 'It'. That is why when I am in waking-consciousness it's possible to Sense, in the sleep you cannot. The fact that your eyes are closed has nothing to do with a Conscious state. But if actually you are asleep your consciousness is not under any particular control, it just happens to be there.

Fred: In other words, it would be best in the mornings to relax for fifteen minutes?

Mr. Nyland: I believe so, but ... in the morning it is a little easier because usually the thoughts and the feelings have gone down, already, to a minimum. It's very seldom that one is ... when one starts to wake up out of a physical sleep then that you will have already such tremendous desires to do this. If you are interested it's "Ah, here is another day, fine I have a picnic," then of

course you immediately are already engaged. But it takes a little while before one really starts to think in the morning—unless you happen to really catch a ... take the subway... But usually I can assume that after I have slept enough that the state of my feeling and my mind is more or less at rest, and that then an energy is available and all it needs is a wish to use it.

And now we're back, again, on the wish.

Fred: On the wish.

Mr. Nyland: Yes.

Yes, Dick.

Dick: In the last week, uh, I expressed, ah, I expressed the thought and feeling that time was running out, and consequently I was given a task to make one day of the week—and Thursday was picked—to be lived as though it were the last day I would ever see or experience. So I tried to assume I would die in my sleep that night, ah, but it...

Mr. Nyland: It didn't work.

Dick: It didn't work. I couldn't, uh, I ... I tried all sorts of things. I tried to assume "Well, there always is the possibility that I won't wake up next morning," but then something...

Mr. Nyland: No, it's not that.

Dick: I know, but this was a kind of desperation already.

Mr. Nyland: Yah, but what was the result. If one starts to think that you might die tomorrow, there is a result on that what you are doing today...

Dick: Exactly, but...

Mr. Nyland: ...without the thought of dying.

Dick: Yes. But I couldn't feel it.

Mr. Nyland: But... Yes, on *that* I agree.

Dick: I ... I couldn't feel it, I couldn't even get close to it.

Mr. Nyland: But, what did you do that day—as if it were your last day.

Dick: Well, I ... every time I thought of it, I ...and I—this is what was part of what was wrong with it—it didn't ... it wasn't with me all the time. I would forget about it and then I would remember it and I'd forget about it. If I really felt that it was my last day I wouldn't forget about it.

Mr. Nyland: Yah, probably that's right. But now that you happen to think about it, how intense was that.

Dick: Uh, I couldn't feel as though it was my last day. I made the attempt to Wake Up, but it was shallow. It ... it ... the motivation wasn't there. Uh...

Mr. Nyland: As soon as there is something introduced that is a little different, regardless of the fact that you cannot realize that you might die tomorrow you can then still have a desire to do something about the moment when you happen to wake up.

Dick: That is true. But the desire produced by that isn't nearly as intense as a desire that would be produced by the belief that I would die tomorrow.

Mr. Nyland: It is... Yes, I agree. But at the same time, there is a little bit of a desire; because it is called to your attention that something is at stake; and it may not be intense...

Dick: There is a little bit of a desire—yes.

Mr. Nyland: Right. And if that happens, then I have the possibility that if there is a wish that you want to Work, to use it.

Dick: But both the attempt and the success of the attempt is directly proportional to the desire, and if the desire is small everything else will be also.

Mr. Nyland: Right. How can you, now, make the desire really larger. Again, by...

Dick: Well, it's a problem.

Mr. Nyland: No, it's not such a problem: *Again* by thinking of the possibility of dying.

Dick: Yes.

Mr. Nyland: You see?

Dick: But, this seems to be the influence ... this is one of the two influences that seems to give me the greatest desire to Work; the other one is—of course, as I mentioned last week—when I'm extremely frustrated, when I see that there's this…there is no desire, that it…or there's no control; that I almost don't even exist, that something else which is, uh, the results of all this sedimentation that somehow filtered down out of society all these years, just reacts. I ... I see that there's no action, only reaction.

Mr. Nyland: If you *really* see that, you would Work.

Dick: And, momentarily I *do* see that and momentarily I do Work, but my problem is to ... is to, uh, is to not see it so occasionally and see to it more frequently; to view it more.

Mr. Nyland: If you have an ambition for doing something—that you want to get a degree of some kind or whatever it may be—you have it mind all the time and every moment that is available you will study or you will do this and study for that thesis. Why is this particular wish

for growth not that strong: I wouldn't say it is... Uh, it cannot be that strong; because when you have a degree you are ready to accomplish something with it—that is, it is much more tangible.

Dick: Sometimes it's very strong but sometimes ... but usually it's not.

Mr. Nyland: When it is very strong and then you make an attempt by deepening, even, that strength of the desire, it would help.

Dick: Well, how do I do that as a task.

Mr. Nyland: When it occurs, really make it as a wish.

Dick: Fine, but how.

Mr. Nyland: Take off ... the time that otherwise immediately it would disappear, don't let it go.

Dick: I don't, as a rule.

Mr. Nyland: Yes, it does.

Dick: If at all possible I *do* hang on to it. I ... I've gotten to a point where I enjoy it. When it comes it's ... it brings with it some sort of pleasure that I...

Mr. Nyland: How long does it last, then.

Dick: Sometimes it can last for half an hour; sometimes five minutes.

Mr. Nyland: Well, the desire may be there, but not for you being Awake.

Dick: No, agreed—agreed. But being Awake is something that comes and goes as the desire exists, and then all of a sudden something else will grab me...

Mr. Nyland: Yah.

Dick: ...then the desire is there and I...

Mr. Nyland: Good. And, when will it come back again.

Dick: Sometimes it'll come back in several minutes, sometimes it doesn't come back for several days.

Mr. Nyland: Several days—really?

Dick: Uh-huh—I have had it, yes.

Mr. Nyland: And then when, after you discover it—it doesn't come back for several days—what do you do. All of a sudden you might...

Dick: Well, I intellectually sometimes I discover it long before it comes back.

Mr. Nyland: Yah, but then...

Dick: I can't create the desire.

Mr. Nyland: No, no. But the intellect is quite instrumental in realizing that you don't have the

desire...

Dick: Right.

Mr. Nyland: ...and then the desire again has to be based on the fact that you have no desire.

Dick: But I'm...

Mr. Nyland: You understand that?

Dick: I didn't hear it. [some laughter]. I'm third eye blind.

Mr. Nyland: The desire has to be based on the fact that I know I have no desire.

I have an image of myself, how I should be...

Dick: Right.

Mr. Nyland: ...as a person. Perhaps I can define it—become more harmonious or Conscious—and then I, as a Man should have a desire as an aim to become that. Because, this distinguishes me as a man from a boy.

Dick: Right.

Mr. Nyland: If I want to remain a boy, of course it doesn't matter very much; and any kind of a wish, if it's a little difficult I forget it about because there isn't enough to interest me. If I want to grow up I become much more earnest regarding the necessity that something has to be done. And that I realize—when I grow up, even, a little more—that it is not going to come naturally, or that if I know the experience of being Awake at times and I see it disappear, I get a little bit frustrated because of *that*; not frustrated because of ordinary life but frustrated because I am, as a human being, not capable of holding on to an idea of Objectivity. And this one starts to question, particularly intellectually: Why is it that a Man cannot be Conscious.

Dick: I've questioned this intellectually for a long time.

Mr. Nyland: Yeah.

Dick: But I...

Mr. Nyland: You have no answer on it yet?

Dick: Yes!, I have all kind of intellectual answers.

Mr. Nyland: Good. What are they.

Dick: I ... I can see that I should be a Man, that I should act and that there should be a certain amount of control. But...

Mr. Nyland: Good.

Dick: That I should...

Mr. Nyland: Now, wait a minute

Dick: ...exist...

Mr. Nyland: Now, wait a minute. .When you say you 'should,' then do you do anything about it.

Dick: Very often, "No..."

Mr. Nyland: Then you're very...

Dick: ...that there is a separation.

Mr. Nyland: Then, very often you're weak.

Dick: Yes.

Mr. Nyland: And intellectually you have to admit that you're weak.

Dick: Yah, I know it.

Mr. Nyland: And say it aloud ten thousand times.

Dick: I've said it aloud that many times before.

Mr. Nyland: Really mean it!

Dick: I *do* mean it, and sometimes I don't care. [laughter].

Mr. Nyland: When you say "I don't care," I *don't* care.

Dick: But all ... the same time, simultaneously I know that I should care.

Mr. Nyland: Yeah, that's right. And keep it ... keep on saying it and try to hear yourself say it, and see if you after a little while still like it.

Dick: I think after a while I'll cease to hear it when I say it.

Mr. Nyland: No, at that moment you continue to do it. Just exactly because you have to overcome something, *that* has to go against the grain. You've got to find out where that is. This is, you might call it, the Achilles heel. This is your ... your point where you are vulnerable. This you have to overcome there ... as well as in ordinary life and you would have to overcome it, regarding Work it's very necessary to find out what is really ultimately the obstacle that I don't want to continue to Work with. And if I am serious about that, someday I will find a solution; it's not that I will find it immediately; I don't want to say this, but I have to have it in my mind all the time that I really ought to have a solution, or at least that I ought to work towards it, hoping that I will find a solution *if* I believe I want to become a Man.

The definition of a Man is that he a creature who can do, not a creature who can think or feel.

Dick: I see.

Mr. Nyland: You see. So if I have that in mind and I start to measure myself with that kind of a ideal and I say, "Well, I have all kind of beautiful thoughts and feelings also but I don't do it," I want to continue to live with that ideal of "This is what I am," if I say it long enough I will finally realize that that is the truth—that is, I will then have the experience—there is a possibility in the repetition of such statements either intellectually or emotionally, that it changes into an experience.

It is a road that I have, if I only have the strength for doing it. But usually I forget it, and at the time when it is a little bit more difficult I don't continue with that. There is a second wind, there is a third wind of this kind; exactly that where I lose all the energy when I think that I am too tired, *that* is the moment I make the extra effort. But one has to be very clear about the wish to evolve—you know, the wish to grow—and that, I think, is still the handicap.

Dick: I don't think I fool myself anymore.

Mr. Nyland: Good. Then it takes many times that you have to write out tables—you know, when you were punished write them out, how many times on a sheet. You know, Dick, what is it that you would mete out to yourself as a punishment—if you're really honest.

Dick: It depends on for what I was...

Mr. Nyland: No, no. We are now talking about the wish to want to Wake Up, the wish to grow or the wish to understand what Gurdjieff means. That I really want to find out for myself what is really involved and what is required on my ... my own part what I should do, how much ... I say "How much" there is are you willing to pay."

Dick: Well, at certain moments I'm willing to pay with my life.

Mr. Nyland: Then you don't make that statement, Dick, because it isn't true.

Dick: Well, I don't know. I've never been forced to that point, but sometimes I feel like that.

Mr. Nyland: Yah, that is true: It's always imagining a thing that hasn't happened as yet, how heroic you would be.

Dick: It's not a matter of heroism.

Mr. Nyland: Yah, it is. Because it is exactly the same as a thought that pleases you.

Just reality. If really you mean that you want to Work or also that you want to grow, then take it out of your own hide. Take something that's a little difficult. I've many times made suggestions: Eat half you meal, or...

Dick: I've done that.

Mr. Nyland: Good. Continue with it if it hasn't worked out as yet, or don't eat at all—fast for a couple of days. Break bread and drink water and eat some bread; go to bed late and open your eyelids and if they will fall as I've said before, put some matchsticks there; but, avoid saying things that you would like to think; put yourself in a certain harness, a certain framework in which you feel that it is not very comfortable, but you do it for a purpose.

Dick: My experience on this is that I always forget the purpose. I can't... I can...

Mr. Nyland: It is, if I know it...

Dick: ...repeat myself...

Mr. Nyland: It is not true. You cannot say that—that you 'forget' the purpose. Because when you once say that you have the purpose you will never forget it when you do something that is connected with it. You'll never forget the purpose. You will ... you will not want to do it, there's no doubt. Every time that you do something like that it costs you a little bit of energy or time or sacrifice of some kind, *of course* you're going to give it up.

Dick: No, I've done it, I've done it just in order to do it. But for instance the one that really got to me ... really got to me is when I was giving up half my meal.

Mr. Nyland: Yea.

Dick: And I like to eat very much. Yeah, this ... I don't know how many years ago, but, uh...

Mr. Nyland: You don't want to do it again, do you?

Dick: Yah, I'll do it again. But I...

Mr. Nyland: Oh, really?

Dick: Yah. Sure, why not. But the thing is that, uh...

Mr. Nyland: Well, you're married now.

Dick: I don't feel that I would enjoy it, but...

Mr. Nyland: Maybe she may not like it. Huh?

Dick's wife: What.

Mr. Nyland: You don't cook food for him? You don't mind?

Dick's wife: I do some, but certainly if I know the reason for it, I do it.

Mr. Nyland: That's right—that is right, and then you can have mine.

All right? All half meals for the rest of the week.

Dick: Okay.

Mr. Nyland: I take it... It is now the wish to Work, whatever it takes; and really that it has to be

transferred or converted into the actual energy of Waking Up because of it. Because if it doesn't yield that kind of a result, don't do it.

Dick: Well, let me say what my experience was. And, of course this was quite some time ago.

Mr. Nyland: This was two years ago, now it's an entirely different state.

Dick: Yes, my ideas have changed in that time.

Mr. Nyland: Try it... Right, you've talked about it.

Dick: My experience was that I started thinking about the meal, and, uh...

Mr. Nyland: Well, that's all right. I find...

Dick: Otherwise I... I found it impossible then to Work. I found it impossible to Work under the influence of the circumstances.

Mr. Nyland: Don't be so lazy. These are statements of a schoolboy.

Dick: So, maybe I'm still a boy. [some laughter]

Mr. Nyland: And so you think you're a schoolboy and you let it go at that? We were talking the progress of Man.

Dick: Right.

Mr. Nyland: So, let's find how to make statements about Man.

Dick: I can make statements, but it doesn't make me one.

Mr. Nyland: The *experience* of Man. Quit quibbling, now. I don't want to quibble. But I know this much: That if I have an aim and really it is worthwhile and I have from different angles considered and I have come to a conclusion that I want to be free very much, I'll go after it. I won't let it go.

Now, try it by means of half meals: You will help.

All right, Dick?

Dick: Uh-huh.

Mr. Nyland: Good.

Yah.

Dick: Yes, thank you.

Andrew: Uh, two weeks ago you gave me the task of also getting up fifteen minutes earlier. And, uh, last week I mentioned it and you told me to continue; uh, you also told me to try to, uh, do it without the alarm clock. And, uh, I didn't really ... I don't really feel that I Woke Up in the same sense that sometimes during the day ... quite often during the day I come to myself for one

reason or another, but I was very satisfied with just with the fact that I was waking up. And I was reading some of the, uh, book in the morning and, uh, the last few days... Uh, I had the alarm clock next to the bed but I was just thinking about it, uh, earlier this evening that this morning and the last couple of mornings I was well into the reading when I heard the alarm ringing in the other room so that I had ... I had...

Mr. Nyland: You were sitting next to the bed?

Andrew: Pardon me? I was, but I, uh, a couple of times I've gone ... sometimes I go into another room to read, where I can sit better than on the edge of the bed. Uh, so in other words I was getting ... I was waking up without the alarm clock and, uh, the only other time I would have to make ... is that, um, I think after these two weeks it's become more and more of a routine and maybe it's lost some of its, uh, newness.

Mr. Nyland: If it has lost its newness, what is ... what is lacking.

Andrew: Something new.

Mr. Nyland: Are you... Are you connecting with it ... but, are you connected. Are you connected with Work when trying to Wake Up?

Andrew: Yes sir, yes. But ... but I seemed to be so dull in the morning, you know. I'm just very happy that I can wake up and have the time available...

Mr. Nyland: Ask Fred how he is in the morning.

Andrew: Pardon me? [people chuckle] Ask Fred?

Mr. Nyland: I think he is very bright in the morning.

Fred: Good for him. [laughter.] What do you about it, Fred. [laughter].

Fred: I am not bright in the morning. [laughter]

Mr. Nyland: Do you go to bed too late?

Andrew: Do I go to bed too late? Uh, no. The ... in recent times I've been going ... getting pretty much sleep compared to what use to in, uh, recent years.

Mr. Nyland: How many hours.

Andrew: Usually at least seven.

Mr. Nyland: That ought to be enough.

Andrew: Pardon me?

Mr. Nyland: That ought to be enough.

Andrew: Yes, I think it is. I usually uh, I think that's ... I'm very happy when I get at least seven

hours of sleep.

Mr. Nyland: Can you go to bed at ten?

Andrew: Sure, I can. It's quite a hardship, but I can.

Mr. Nyland: Yes, I know. But, you don't get anything without hardship. Huh? We settled *that* question.

Andrew: It's not a *real* hardship. I mean I can do it, I just have to give up certain things.

Mr. Nyland: Yea—you have to. If you don't... Do it for one week—go to bed at ten, wake up seven hours later—it will be very interesting in the early morning for you. But, do it! Do something unusual. It is not hurting anything and you don't lose very much; but at least it gives you an opportunity of breaking habits, and when you break them you have a possibility of remembering at that time *why* you did it. And if you don't remember it, then put it on a sheet of paper which you look at first thing when you open your eyes. Put it on a wall, on the door before you go out. Pin it to your coat. Put a knot in your handkerchief. Write it on some books you read. Put it in your wallet. Whatever you do in order to be reminded of something that is of value to you, that you want to do.

Provided it *is* that. After all, it's nonsense to do anything like that unless you have a definite reason that you want to do something about yourself. And that question about wanting to do something about yourself, is dependent on how I find myself. If I'm so goddam satisfied the way I am, I won't Work at all! It's only the realization that I am surely not what I think I am and that there is a whole lot that ought to be done. And that I am an automaton—or at least many times an automaton—that I act mechanically, that I constantly react to other people, that there is no activity in me that I even could call my own. Gurdjieff call them 'slugs,' and that's really what we are. We don't want to believe it. We have a brain to think that we are much more than that—we are brilliant and all the rest—but when it comes to actual behavior and our way we are in relation to other people, we constantly are under their influence, we constantly are identified with it. All the time my mind is not free, it is set because it has to do certain things in a certain way as conditioning or by association. I am *not* a free man; and the realization of that, when it becomes an experience then I know is *this* the conditions that I want to continue to live in, or not.

And again, there is no ... no particular reason to change it if I want to continue the way I am. I can remain dumb; or I can do whatever I think I ought to do and I can still fulfill certain

functions, after a little while maybe I get a little discouraged and disgusted about myself that I'm really not what I would call a Man. But then I start to Work. Something starts to churn in me. Something starts not to believe exactly in the things that I always have believed in, and I question them. One has to remain questioning about oneself; and so, whenever I do anything regarding getting up—or a little bit less sleep or putting a piece of paper somewhere—I don't care how one is reminded to Wake Up, the fact remains I want to Wake Up and I will thank God or whoever it is for any time that I happen to be Awake in order for me then, at such a time to see what I really am as ... as *what*.

Why *don't* we grow up. What is the matter that there is such difficulty about it, *this* is a question I'm interested in. Even as a philosopher I'm interested. I'm interested in it as an ethical Man. I'm interested in it as a psychologist. I'm interested in it as a scientist. I want find out. Here I am on Earth and I do this and I do that; and all the time I cannot control myself. And I fall into this trap and another trap. And someone tells me something I believe and I'm gullible, the next moment I realize that I have been taken. What is this so-called mind, this feeling that I believe every goddam thing there is in the newspaper because it happens to be printed. Where are my feet on which I want to stand if I want to stand as a Man. Where can I find that kind of a strength.

These are the questions that I have to ... to look at. Because this is the condition that are ... that is actually the truth when I look at life the way it is, how I day after day repeat, repeat all the times the same things. Why should I want to do it. Why should I be so dependent on other people. Why is it so difficult for me even to pray at times when I say it—I want to pray—and I don't do it. Why do I have all kind of beautiful thoughts and *never*, or very seldom ... unless I'm really interested in something and I sacrifice many things for a certain purpose, I will never put it into practice. And here is an idea about Objectivity that nobody knows very much about but it might become intriguing because it looks as if there is something to it; and we, even then we don't do it, we just sit and read a little bit.

Get a little stronger, Andrew, huh? Just try to make up your mind that you're going to Work; and then Work, and then let's talk about the results of that attempt.

Andrew: I ... I will try these things, Mr. Nyland, with the notes and everything. Uh, I have done this, uh, today but I ... I get the feeling that almost daily there are more ... more and more things happen each day which remind me, uh, to Wake Up.

Mr. Nyland: Yah, but...

Andrew: Suddenly I become Aware of, uh, the way I say something to somebody.

Mr. Nyland: Do you Wake Up! Not accidentally. Do you make an *effort*! Accidental happens, you have to wait so that happens. I wish to Wake Up; I am; I can do; I want to think: Something in me has to start; not accidental.

Andrew: And then you should be constantly aware of this—of this desire?

Mr. Nyland: You should be aware constantly of the wish to want to grow. And that wish must be there simply because I realize I'm not full grown, and if I don't realize that I will never Work. And whenever I think that I'm not full grown I have all kind of excuses to indicate that I'm not so bad after all; and it may be quite true in ordinary life that I'm extremely lovely and nice and kind and this-and-that—and I share a dollar with so-and-so who needs it—and all of that certainly makes me a nice kind of a person, but not my life. I keep on repeating and repeating that same kind of a thing.

Doing it ... the ultimate or not, is it possible to get out of it. What could be an aim for oneself. An aim... Honor with the rest of the people so that they look up to me, so that I get my name in the newspaper, maybe, or write an article or have two or three cars in the garage; and I don't care about how many chickens in the pot, what is an aim that Man ought to be for himself, to be within himself at ease, at peace, in equilibrium. That he knows what he is doing, why he is doing it, and doing it, *this* is the aim that I'm talking about. And after that, when that is established and becomes an experience for oneself you can start to elaborate on it and say, "Well, it has a certain place in religion, it has a place in ordinary ethics, it has a place in morality"—whatever it may be.

But, it doesn't matter what names you are going to give it. One has to have something within one that says, "I am still very young and I still believe that I could grow up. Let me grow up. God help me, let me grow up." How do I do it: By undoing certain things, *or* by trying to become Awake and then seeing what is the truth about myself, and from that standpoint I start to Work because something ... then I realize it's quite necessary.

So if they do happen—during the day that you are reminded—use it. Reminders are good to remember yourself... But, not just to be reminded. We are weak. We are lazy. We are satisfied. We are sluggish. There's no doubt about it—all of us—and we have to fight a little bit and sometimes quite a bit, sometimes it's difficult but maybe it's worth it.

Andrew: But what is the difference, Mr. Nyland. I feel that I have the wish all the time, but when you talk I can feel that, uh, that it isn't there and that, uh, I am being very lazy and not doing anything about it.

Mr. Nyland: Don't take my word for it.

Andrew: I really don't know where... Pardon me.

Mr. Nyland: Don't take my word for it. When you are now in conflict—and I say something, and you say something for yourself—start to weigh it for yourself what is the truth for yourself, what do we agree with on that. Because, you see, when you start to think about it and you have the different conflicting ideas which do not cover each other but are, as I say, 'contradictory'—that they ... they have one meaning, they go in one direction and another meaning in another direction—*don't* take what someone else says. *You* must know ... but, if you are subject to it—or rather, if you are affected by it one way or the other and say "Well, perhaps it is true, perhaps I am lazy"—I then start to think "Am I really lazy."

Andrew: I know I am, but ... but I know there are sometimes periods of hours when I don't ... I don't ... I'm just doing things mechanically and then suddenly I ... I realize...

Mr. Nyland: And then, what—at *that* moment when you suddenly realize you're lazy.

Andrew: Uh, I look around myself; first of all the things around me; I look at myself and I try to ... the things that I've heard discussed here, and I try to come to myself.

Mr. Nyland: Good.

Andrew: And I try to keep it up as long as I can and, uh, then inevitably something happens to distract my attention.

Mr. Nyland: Good. And then?

Andrew: It lasts for a few minute, uh, then, maybe.

Mr. Nyland: Did you put a piece of paper down there again so that your attention is attracted to that, and not distracted?

Andrew: Yes. Yes, I did.

Mr. Nyland: Yah; and then *do* something. Not just using your mind.

Andrew: Do something physical.

Mr. Nyland: Yes!—Waking Up; and when the thought is in your mind, link it up with an activity and become Aware of that activity; then at least you make an attempt to Wake Up for a little while, or as long as you can stand it.

Andrew: All right. For example, let us say we are riding in a car with three people and I ... I make a comment about something or a car passing or something, and I suddenly, uh, become Aware that what I have said sounds very cliché or stilted.

Mr. Nyland: Yeah, but it's only when...

Andrew: So something becomes Aware of my tone of voice.

Mr. Nyland: No! You become aware of the tone of voice you *had*, you're not ... you are not Objective.

Andrew: I didn't... No, I don't mean that I am. But ... but this is the, uh, point at which we...

Mr. Nyland: Then you use your tone of voice again and say the same thing, *this* time being Aware. It is two things.

Andrew: All right, this is what I wanted to know.

Mr. Nyland: Yah. You are reminded that you said something without any thought; it happened to be of a certain remark that you perhaps meant or not meant, but anyhow it came out habitually. You make certain movements with your hands and you realize when you see it that you have done that without any rhyme or reason, repeat the same thing but this time try to Wake Up with it. Try to hear it as you say it. Repeat the same sentence in the same kind of a tonation; but this time it is something that, now something in you is Aware of you saying that. It has no further meaning because you already have said it; you might say even that the 'damage' is done, now you are using it because you were reminded—and by a thought, by a memory—that you were unconscious, now you do the same thing trying to be Conscious.

You see what I mean. It is that way that you convert your thought of that what *might* have been Conscious, into an attempt to convert it. When I say you are lazy, when I say we are slugs and all that, we know it with our mind well enough. Everybody will agree and at times you will say "Sure I am" and that's it, and we let it go. Very seldom that it hits you in a certain place where your feeling is touched well enough to do something; that almost that you will lose sleep because of that; lose sleep—physical sleep—and then in such a state almost like mourning, or realization that I'm getting older, or the consideration of oneself how small I am, how utterly stupid, *all* these things are good, of course, to recognize them as a state that is surely not desirable from the standpoint of even a grown up Man, let alone a person who wants to become harmonious. But when I want to become something different which Nature does not provide for me, I have to introduce something also that is *not* natural, and Objectivity is not natural.

So, set out on the day. Start in the morning, keep track of how often you can be Awake, how often you actually *do* something when you are awake, or do things. I'm very often reminded. My mind is facile enough to be reminded—for some reason or other Gurdjieff comes to my mind, Objectivity happens to come there, I see All and Everything and then say "Oh, yes" and things like that—they are passing, they are just like any other thought. But, of them maybe there are one or two at times during the day that I say "Wait a minute; *don't* go away, I want to use it," now I convert it. It is transformed in me. The thought ... the memory of ... the thought is now transformed in an attempt, I am Awake to myself—*provided* I know, now, what it means to be Awake to myself. There are still many times that there's a lot of palaver about it, and it throws people off because they don't know what it is. Like we talked about the Sensing exercise, it's idiotic to get things mixed up.

I'm sorry. Undo it and start in the beginning. *Why* is it so difficult to become Aware of oneself. For God's sake, there is no difficulty whatsoever: It is a fact and the fact is registered, and no more.

Now, don't start playing, with ping pong balls around. Who else is a photographer around here. It's too bad we haven't got the family here. You can ask Werner, ask Paul, ask Steven Gersh. Ask a few people who also have attended that same kind of a nonsense. I'm telling you because I know Minor White very well. I've told it to his face—he knows—and he is misusing it at the present time. From my view it has absolutely no relation whatsoever, he only is misusing it for it.

You were there once, weren't you—yes.

Andrew: It's a lot to undue.

Mr. Nyland: Huh?

Andrew: It's a lot to undue.

Mr. Nyland: Yes, a hell of a lot. Because this particular kind of condition that one takes simply because one believes in a person; he sets himself up as a authority, and then of course you would believe him because you don't know any better—that's the damage he is doing. He ought to be ashamed of himself.

Now, what was there? Who had a...

Yes.

New Questioner: Well, I...

Mr. Nyland: No, no. It was ... uh, excuse me, it was you—that is, Julie.

Yah.

Julie: Um... Mr. Nyland, I had a strange experience last week on Tuesday. I sat down to, um, to try to just sit and come to myself, um, and immediately the thought came very strongly that I ... a verbal thing. I said I don't want to Work, I don't want... I suddenly was at, you know, a rush of memories of the previous week of what I had seen on myself and I had a very strong thing: That I didn't want to give this up. Because in a way no matter how negative it was, it was me ... it was something familiar, and the other is something that is ... it may as well be an abyss, really, because I don't know what it is. Um, it took until Saturday, really, to get anything going again, and I think my question is: Is there some way of ... I can't meet this really head on, is there some way of 'fooling it,' so to speak, or is this where...

Mr. Nyland: You don't really fool it. It will take ... it will take its own time. Don't feed it; because the feeding would be negative, you will constantly see this as a picture which you don't want.

You see?

Julie: But the negative seems to be me, I think.

Mr. Nyland: It's... Whatever it is, the negativity is not, as yet, to accept oneself as one is. The negativity is still a judgement—you see?—and so... But most of that of course is your memory, one starts to realize that one needs a great deal more in order to not be 'ashamed,' as it were. That one can understand, you see; but you don't want to dwell on that too much, and the best way is at such a time the thought of that negativity can create a tenseness in one, it is at that moment where it might be possible, if I relax, that the thought also will go away.

Julie: Well, this ... it came to me, this ... um, this idea came to me as ... because of what you were saying last week, and this thing of trying to relax. But there ... it seems it even takes energy somehow to relax, and it takes a ... it ... I wonder if the Work is not there, or...

Mr. Nyland: Of course it takes energy to relax. The more you can relax, the better it is. The purpose of the relaxation is, in order to make the Awakeness easier.

Julie: But, there was such a fight to relax. It is ... I just couldn't want to. I didn't want to give up this negative state.

Mr. Nyland: Can you see that. Can you become Aware of that—of *that*: Whatever it is that one is. Fighting or a tightness or in a negative state—all of that produces a form of behavior which

one could become Aware of. One may not like it and not accept it, and so forth; you start to think about it—it ought to be different, and all the different ways of how one ought to behave will come to the foreground and you will hate yourself—but the fact remains that I all the time ... going through all these stages of wanting to change myself in some way or other, I remain still a human being worthy of being seen, being made Aware of.

The accent is not on oneself. The accent is on that what is trying to see it, trying to become Aware of it. It will continue in many different ways in accordance with its own conditioning, but the attempt of being Awake or trying to Wake Up is the attempt to build something that becomes *free* from that what is now manifesting. If you want to call it 'I', it is all right. I try to build something that becomes independent of me so that that, when it is outside—sometimes as it appears, or as I think, or perhaps the kind of hallucination I have of where my 'I' is at the present time—I don't care as long as I know that something exists which is Observing me, which is Aware and which at that time is not affected by the state in which I am.

It sounds theoretical; and still, when I make that attempt at Work it becomes an experience and it has, then, a hold on one. One looks constantly for that kind of a peace in the midst of all the difficulties of one's life; and if there is that equilibrium possible somewhere, I want to find the place where it really belongs; where it could be. To move the Earth I need a fulcrum, but for that I need support and the support perhaps is outside of the Earth. I see myself as a body and then containing different organs constantly being subject to the thoughts and the feelings I have; and that what is then as a result the manifestation of myself, also that keeps going all the time being thrown one way or another, or change one way after another with one thought or another kind of a feeling crowding each other round…out and all the time looking for a chance to manifest themselves. It could become very interesting if I were not identified with it; because it happens to be me; and I say all this suffering that takes place *is* me and something in me is suffering and if that is truth because there is something that is *not* suffering, if I can see *that* then I will go there.

Even if the orientation is difficult ... the fact that it is difficult means the object that I now see has difficulty in relaxing, question at that time where is 'I', where is a standpoint from which I could look; what is possible for me at such a time to separate a little, even if it is small to become temporarily, for a very short time free from that what now is suffering as me as my personality.

You see in what direction I Work, then.

Julie: Yes.

Mr. Nyland: And it does work, you see. I know; because even for one moment it can produce at such a moment a taste of something that this is much more deep.

Julie: Uh-huh. Thank you. --[inaudible]--.

New Questioner: Uh, would you talk about this idea of, uh, not expressing negative emotions?

Mr. Nyland: I prefer really not to talk about it unless it would fit into something where it belongs. It's quite wrong to try it à la Ouspensky; because, although he may mean it well he doesn't say it and it is not understood that if one wants to non-express a negative emotion, one has to be Awake.

Questioner: Uh-huh.

Mr. Nyland: If one is Awake many things can happen. But you don't need a negative emotion, a positive emotion also would be marvelous. When one is Awake there is a different state in one, by means of which the energy that is now pent up as an emotion, negative or positive, can now be released in a different direction. Someday I'll ... I'll draw a little diagram in which the three different bodies as they could start to develop are connected or related to each other; and it is then that that energy goes... I mentioned a little ago the line that separates the Conscious from the unconscious, it is like a road on which energy could travel and through three gates it could enter into an area of Consciousness. This energy that comes from a negative emotion which is not expressed is, of course, emotional in quality and will enter, through the emotional gate, into the Conscious area, it will help the formation of Kesdjan.

But, I'd much rather talk about it when there is a little diagram that you can look at. If I am not Awake everything is contained within me and the energy has no way of going ... because I do not express it in the usual way it will come out some other way, and it will cause a certain psychological ill. It's quite dangerous, and don't try it. It's far better to intensify the negative emotion; then it has an outlet, then it won't do any harm. It does not mean that I will be Awake but I have a chance because it is unusual, it's fully as unusual as the non-expressions of the emotion. We already do it enough in ordinary life—not expressing what we really feel. I mean, we ... we are poker players.

Questioner: Uh-huh.

Mr. Nyland: Sometimes it's quite easy to simulate something that doesn't exist at all. You could

show overkindness and not feel it, you could sometimes feel it and not want to show—we are educated that way in the presence of others to behave the way we think is better; not for the other person's sake but for one's own sake, but for an ultimate aim probably of making a little more money.

Questioner: Would you say then, uh, that for purposes of the Work that it would be better to express, as much as possible the way you actually feel?

Mr. Nyland: Yeah—*if* you can Wake Up.

If you can Wake Up, don't make a nuisance of yourself.

Questioner: It makes sense.

Mr. Nyland: You see, Work doesn't mean live and let live. It means that I want to live and use whatever I want to express *provided* something is there that can, let's call it, 'watch' it. If that isn't there—if there is no attempt to either the creation of an 'I' or the separation—it's not Work, so it's no use from the standpoint of Work. From the standpoint of ordinary life it may be very nice and so forth; it all depends; you may lose your friends—they may think that you are cantankerous—or whatever.

You see what I mean.

Questioner: Uh-huh.

Mr. Nyland: It only has an advantage—to put oneself in a situation which is unusual as far as ordinary life is concerned—if you can get away with it and they don't judge you. The only advantage is that it could be used for a purpose for your own, but very often if are nonhabitual you will create already certain situations which perhaps you do not like ... or they'll judge you or get angry. We are standardized in our behavior in ordinary life; five-and-ten-cent-store material: everywhere the same; Christmas cards you can buy in San Francisco and here, identical

So, maybe you have an idea that Work is needed, maybe you haven't. I don't know. If you read and think and sit, meditate, look at your life, maybe you come to that conclusion that something ought to be done. If you come to that conclusion it's very good; if you cannot come to the conclusion, wait. Maybe it will come. Hope it will come. Someday maybe it will dawn on you that it is really required. Because that's the aim of Man. He is not just born on Earth just to live and die. He has to do something during that particular lifetime. Willing or not he is being used at the present time; and if one could use oneself you can still pay for what you have to pay, at the same time have the possibility of developing something that is more worthwhile—even

more worthwhile than your present life is that you live.

Read more, think more, bring questions, bring your experiences mostly. But always go out from ... start from one standpoint: That it is worthwhile to consider one's life important enough to think about it and to feel about it and to do something about it; and that if you really want to find out, that I hope you will come soon to the discovery that anything subjective will lead after a little while to its point of origin, you will not get out of that circle.

So I hope to see you next week, then. Have a good week, with or without Sensing; in half meals, maybe; but not ping pong balls, huh?

Goodnight, everybody.

End of tape